

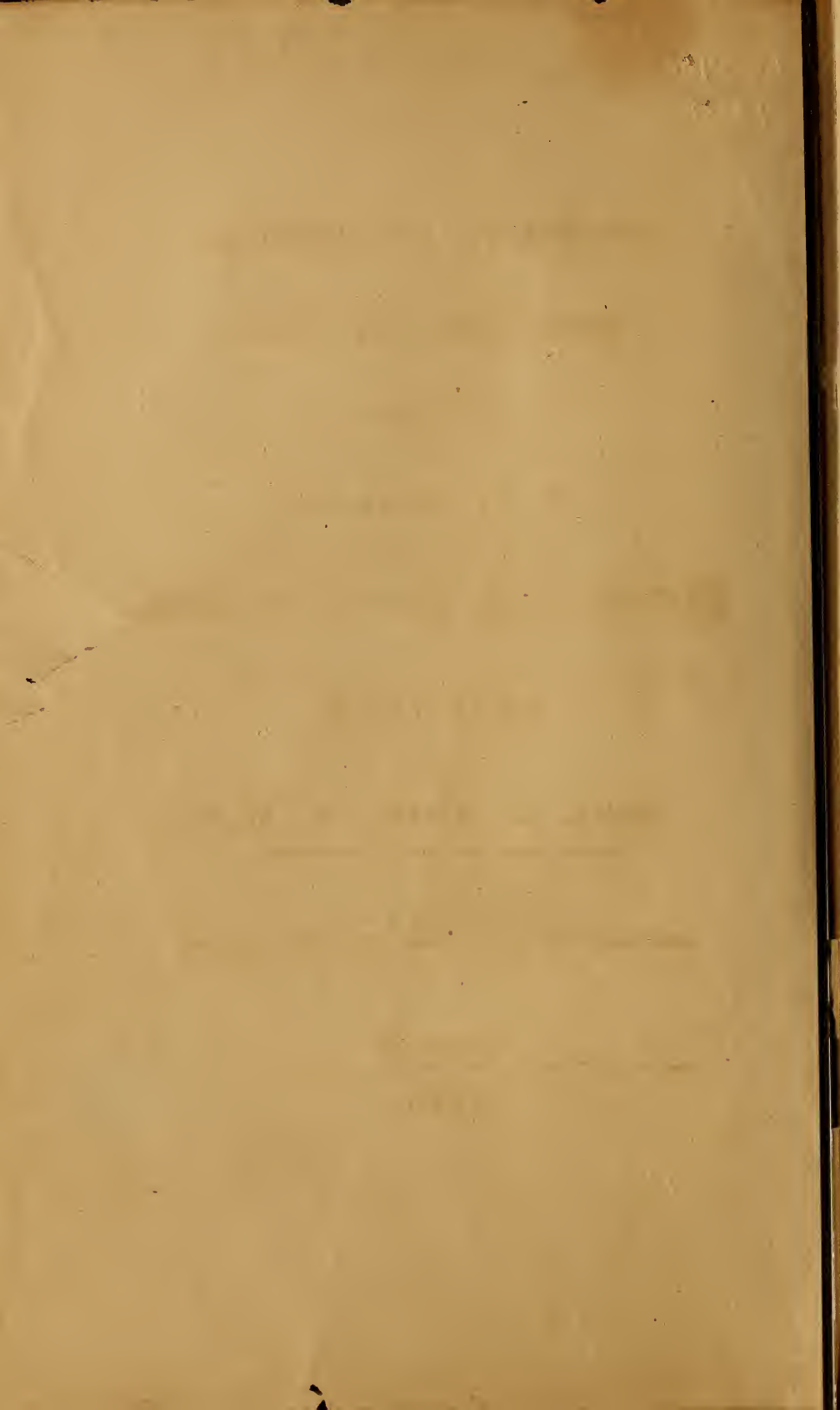
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UNIVERSITY OF MISSOURI.

Installation of the Faculty.

ADDRESSES BY MR. TUCKER AND PRESIDENT MINOR.

COLUMBIA, OCTOBER 2nd, 1860.



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UNIVERSITY OF MISSOURI.

Installation Exercises.

ADDRESS

BY

J. W. TUCKER, ESQ.,

OF ST. LOUIS,

Member of the Board of Curators,

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RESPONSE

BY

BENJ. B. MINOR, A. M.,

PRESIDENT OF THE UNIVERSITY.



DELIVERED IN THE CHAPEL, OCTOBER, 2nd, 1860.

6 COLUMBIA, MO.:

WM. F. SWITZLER, PUBLISHER, STATESMAN OFFICE.

1860.

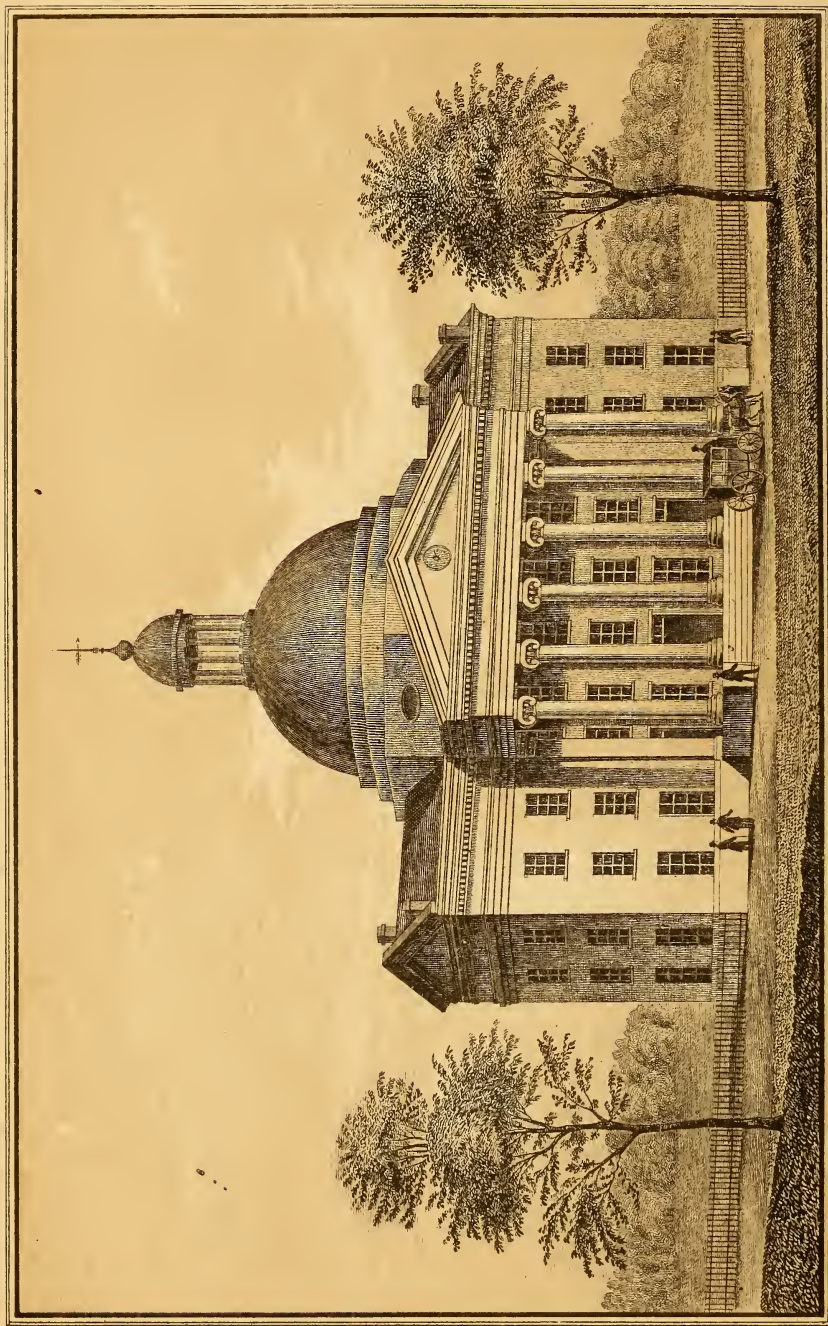
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UNIVERSITY OF MISSOURI.

## ADDRESS OF MR. TUCKER.

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*Mr. President and Gentlemen of the Faculty:* We assemble to-day, within these classic halls, under circumstances of unusual and impressive interest.

We are not here to promote the success or secure the defeat of any political party; we are not here to devise schemes for building railways; or incorporating banks; or opening new channels for commerce; or shaping, moulding, or directing any of the great material interests of the country.

We are here, I may be permitted to announce, for a purpose nobler in its aims, grander in its scope and comprehensiveness, and mightier and more enduring in its results, than any of those I have indicated. We are here to institute a means, to create a power, to give form and life to an organism which, in its proper sphere, and by its legitimate influence, is destined to create and perfect the Institutions of government; to control and direct the intricate operations of finance, and the beneficent influence and results of commerce; to subjugate the wild elements of nature, and to foster and command the great material interests by the power of disciplined reason — by the divinity of mind!

To observe these ceremonies, almost solemn in their import, we have assembled, in deeply attentive audience with us, this vast concourse of people: the venerable and the aged — the gray headed sage — the representative of a generation passing away — the jurist and the statesman — the calm pious teacher of sacred truth, careful of the interests of religion — the thoughtful parent whose sons

are to be educated — woman, in the exercise of her watchful interest and unselfish sympathies with the well being of society — and gay and generous youth, with the ardent hopes of young and bounding life — all — all are here to witness the imposing demonstrations of this occasion. It is *well* they are here! Well, that they meet to assist in these exercises. They are parties to our great purpose. Upon *them*, representing the people of the State of Missouri, as well as upon *you*, gentlemen, depend the successful accomplishment of those high aims and wise designs, which induced and justified the establishment of this University.

I have ventured to affirm that the work we come this day to inaugurate, is a work of paramount importance — that it is of higher moment to the true interests of man and the enlightened progress of human society, than any mere outward and material interest in the business pursuits of human life. The progress and execution of this work — the modes and processes of its accomplishment — are so silent and unobtrusive — so quiet and gentle — so gradual in time, so undemonstrative in action — that the busy world, in its fevered excitements and morbid impatience of result, is liable either to take no notice of the work, or to underrate and misconceive its dignity and importance. Our idea here is beautifully illustrated by reference to one of the sublime passages of sacred history, where the Divine presence was symbolized in one of several phenomena of nature. The mighty agencies here brought into operation, manifest themselves not through the medium of the earthquake; nor in the rush of the whirlwind; nor in the flash of leaping flame and fire; but in the tones of that *still small voice*, which teaches the truths of wisdom; reveals the wonders of science; unfolds the mysteries, and exhibits the wondrous order and harmony of great Nature's laws. — In our fancy let us come to observe, unseen, these agencies in operation; to inspect the method by which such results are obtained.

And while the planter employs the axe, the plow, the scythe; while the mechanic plies his implements; while the merchant conducts the exchanges and ponders of profit and loss; while the devotees of pleasure are giddy, and the sons of toil are busy; a few calm, collected, earnest minds — the Masters and disciples of science and art — are here assembled apart, and have separated themselves from the excitements of the world without. They form into classes and separate into distinct groups, and meet together in different and secluded halls. Fancy that we, — the unclerical outsiders — pass, unseen, from room to room, to inspect, as I remarked, the means employed, from which proceed such important and valued results;



and that in this tour of inspection, we catch only fragments of the introductory lectures.

“PROFESSOR OF LANGUAGES!”

“Professor of English language and literature!” How formal—how dry—how technical, these phrases sound to the common ear!

Nevertheless, let us enter, and observe the workings of the power. Let us see how these magicians summon forth living spirits from this heap of dry bones!

And now we find this group earnestly engaged in the study of *words*—words, that hold a place midway between material and spiritual things—at once the vehicles and statuary of thought: words, that, in the present state of being, render the creations of mind communicable; words, that have rendered the poetry, eloquence and philosophy of other nations, of remote periods and distant realms, imperishable: words, that verify the records of History and demonstrate the solemn truths of Revelation! By an easy process of reasoning, and by argument unanswerable, it can be shown that the words, truth, error; virtue, vice; sin, punishment; atonement, pardon; never could have existed but as the outward expression, the vocal utterance, of ideas present to our consciousness; and these *ideas* could have no existence, if the great and solemn facts, of which they are but the mental representatives, did not also exist. And when we find the words, Creator, Redeemer; Omnipotent, Omniscient; written, and from time immemorial existing in our language, we find so many multiplied evidences of the existence and attributes of Deity, unaccountable on any other hypothesis than the truth of Revelation.

The Professor is engaged in an exposition of the elements, the beauties and the truth of language. He is showing that the history of a people may be most truthfully learned from the history of their language; that the peculiarities of mind are exhibited by the peculiarities of language;—and that moral character is depicted with unerring accuracy, by the *words* that flow from our mouths. So truly are our words a faithful interpreter of the heart,—so truly is language the mirror of the soul, that the pen of inspiration has recorded—

“By thy *words* thou shalt be justified, and by thy *words* thou shalt be condemned.”

And from this exhaustless repository of beauty, of truth, and of knowledge,—the philosophy of words,—the Professor is instructing his pupils how to draw thence, *words for the work of life*; words for the Jurist; words for the Orator; words for the Poet; words for the Philosopher; words for the Pulpit; words for the Forum; words of fancy, and words of *nature*; words of love, and of indignation; words

of command, and of submission; words of defence and words of confession and invocation! Tell me, sir, are not here elements of power? Is the *pen* mightier than the *sword*? Is the orator more potential than the leader of armies? Do the *words* of Demonthenes, arrest the progress of the cohorts of Macedon? Then, sir, is the Professor, who teaches the history, philosophy, power and uses of language, a great magician in his sphere! In that same quiet room are forged polished weapons of electrical power, to be used in the struggles of human life, to compel the reason and to touch the heart!

Move we now to another room, to observe another group. The Master lectures on Astronomy; how earnestly his young auditors attend! They learn that we are living on the surface of a star; that it is one of unnumbered worlds, that move in boundless space, regulated by a law; that each revolves in its own sphere, in its own time, related to its own system; that these rolling worlds cross each others' paths where no landmark indicates the point of intersection; that their periods of revolution vary from days and weeks, to centuries of years, and yet there is an absolutely minute and perfect *coming up to time*, and no collision—no accident ever occurs. That some of these grand orbs of light, rolled out into the realm of space by the *fiat* of Divine power, and started on their everlasting journeys, the subjects of reciprocal action and reaction, giving and receiving genial influence, —are so far removed from *our orb*, that though created in the dim ages of the past, the rays of light from those luminous worlds are only *now* reaching our earth! That no power of numbers—no method known to science, by any effort of the mind, can get *standing ground* to start upon in the vain attempt to compute the distances from our planet of these stupendous creations! And yet that all these unnumbered worlds, in their varied spheres and unmeasured distances, bear no proportion to that realm of space, that stretches upward, downward, outward, beyond, immeasurably beyond,—that may forever continue to be peopled with other worlds of light by the creative energy of Him “that inhabiteth eternity!”—The youthful student of Astronomy, subdued, appalled by the greatness of the subject he seeks to comprehend, finds a resting place for his wearied fancy and powers of reason, only in the comforting idea of an *Almighty* power; listens with subdued delight, to the music of the spheres, and begins to learn the sublime meaning of Angelic adoration—

“Alleluia! the Lord - - God - - Omnipotent - - reigneth!”

Here, sir, is a field for expanding the faculties of the youthful mind. Here is material for thought—and the elements to foster immortal genius.

Let us turn now where the devotees of science worship at another shrine.

The Chemist—the Geologist—the Electrician—the Philosopher and High Priest of Natural Science—is conducting his wondering disciples through the Temple where the secret powers of Nature hold their hiding place.

Observe that font of clear water, saith the Master; here is the liquid element that sustains all life; abstract it, and decay blights the animal and vegetable world, with the stroke of inevitable death. This wonderful *agent* converts the rugged *iron* into the purple element of the blood that gives vitality to your frame and mantles your cheek with the crimson glow of health; out of lime it forms the strong cement of your bones; out of *flint* it gives the material of strength to the stem of wheat, the stalk of corn, the trunk of oak; upon its bosom float the navies, and at the bidding of science, it expands into an invisible form, and propels the freighted ship through storm and winds and waves; the shriek of every locomotive is a paean, whose echo fills the Temple of Science. To extinguish fire this fluid is used, and yet, at the behest of science, it divides into elements, that would burn up adamant, and calcine the solid globe on which we dwell!

See, saith the Master, these fragments of stone, these bones and shells—these petrified plants and animals; these are the mystic symbols that record the age of our Earth and indicate the periods of change—her transitions from one state of formation and inhabitation to another, with more certainty than History tells of revolutions, or change of kingdom and dynasty.

And here is the store house of the lightning; mysterious agent of Nature, both to preserve and to destroy! Lo! it is everywhere; it dispenses life to the green fields and waving forests; it is diffused through all nature, it is in the earth, and in the sky—in the water, and in the air—in the light, and in the thick darkness; it vitalizes the body of the sleeping infant, and rends the solid rock; it binds together the soul and body—connects the spiritual essence with flesh and blood, through the instrumentality of the brain and nerves—and it discharges as the bolt of death from the bosom of the cloud, spreading desolation in its trackless course.

“It lives through all life—extends through all extent;  
Spreads undivided—operates unspent!”

At the command of science, behold these lightnings come and say “here we are;” in obedience to her will they are harnessed to the car of thought and speed away over the land and over the seas, bearing messages of kindness, orders of business, and words of greeting!

Another Master has a group around him and lectures on the application of the science of Mathematics, both to useful works in practical life, and to operations of the intellect in the regions of the actual and the possible.

The knowledge of these laws, saith the Master, the application of these principles as here explained, is indispensable to the creation of every mechanical power; to the lifting of every ponderous body; to the production of motion; to the regulation of speed; to the erection of a house; to the construction of a bridge; to the projecting of aqueducts; to the building of railways; to the planning and execution of fortifications; to the navigation of ships; to measure the ocean; to weigh the earth; to prescribe the circuit of a star; to fix the periods of eclipse to the heavenly bodies; to survey bounds and the stretch of spheres, never travelled by angel or spirit; and this proud science falters and forbears, only when it would attempt to compass the ways of Him, who sitteth "in the circuit of the Heavens" and flies with a cherub on "the wings of the wind!" Mathematics and learning are synonymous, insists the Preceptor; the mind can become truly great, only by travelling up the steep and difficult acclivities of this great science!

Let us enter, last, the apartment, where we are taught the *anatomy of mind*, and the philosophy of our moral nature.

If, observes the Professor, the science which deals with *matter*, with visible substances, has excited your wonder — here, in this field, the interest must be more sustained and intensified, until the mind is lost in amazement, at its own dignity; its indestructible nature; its ever expanding capacities, and the eternity of its being. Conscious of its great powers, and the unassailable security of its existence, this god-like spiritual, thinking personality, we call the mind, looks out from its temple, on all material things, defiant of all the elements that may threaten our physical life; nor sword, nor scaffold; nor frost, nor fire; nor fortune's smile, nor fortune's frown; nor accident of life, nor condition of material things, can reach this essence divine; or arrest its ethereal march; or subtract one second from the cycle of its duration! Do you ask what *is* the mind? where *dwells* this wondrous thing? I answer — it hath nor length, nor breadth; nor form, nor color; it hath nothing in common with matter — nothing *resembling* ought we have seen or heard; yet it *dwells* in that matter; *muscle* obeys it; the nervous fluid is its hand-maid, and electrical influence, its messenger. This divinity dwells in, and makes *one* with the matter of our bodies; but how spiritual and material essences thus blend — how the *immaterial*, the purely spiritual — operates through the mate-



rial ; why the brain and nerves and muscles obey its mandates for a score, or century of years, and then die and decay if the Lord of the tenement depart; we can no more comprehend, than we can understand how Three are One.

The whole nature and action of this spiritual being, it must be understood, are the subjects of fixed laws; it knows—it feels—it determines by laws or principles of action as certain as the fact of its own existence.

And when these principles are investigated and applied to our moral nature, you will discover that wonderful chain of sequences that runs through all our moral relations; determines every question on the ground of fitness; and demonstrates the indivisible connection between wrong and suffering; between transgression and penalty, by the inseparable relation of cause and effect.

In the majesty of invincible truth, I fancy that we hear the Philosopher announce to his auditors:

"These conclusions of the philosophy of our moral nature—these judgments of the moral law—are not right and proper—are not just and necessary, *because* they are written in the code of Revelation; nay,—God has declared them *BECAUSE they are right, and proper, and just; and proceed, of necessity, out of the nature and relations of rational and accountable beings.*"

But we must retire, and close this fancied, hurried visit, to these laboratories of learning where from the will-springs of knowledge, the Merchant, the Planter, the Poet, the Sculptor; the Jurist, the Statesman; the Philosopher and Divine of our country's future, are being furnished, each for his vocation.

I have ventured to characterize the work here to be accomplished—the interests of learning, as among the highest interests of society. For a moment let us contemplate the influence of science upon the useful arts, and business pursuits of life. Suspend the operations of the telegraph; withdraw the power of steam; take from the manufacturer of metals, drugs, paints and dye stuffs, the knowledge of facts obtained from chemistry; take from the navigator and engineer the knowledge obtained from Mathematics and Astronomy; commerce, paralyzed, stagnant, would languish and die. Order, certainty, speed, would no longer attend our labors, and comfort would be banished from our homes. But if we go one step farther, and deprive ourselves of the benefits, derived from the inventions of mechanical science; stop the loom and lock up the Printing Press; we should present an order of civilization little superior to that

"When wild in woods, the noble savage ran."



Sir, have not your patience and amiability been sometimes tried by some type of that class of persons, who, possessed of some money, and regarding the accumulation of wealth as the chief end of life, exult in affecting to despise the claims of learning and the learned? who decry science, and estimate the schools as of small value? The Dullard! He does not recognize his obligations to his benefactress. Why, sir, science steers his boat; navigates his ship; drives his locomotive; opens up the channels of his commerce; weighs and measures his goods, and estimates their value. Science puts a hat upon his head and shoes upon his feet. Science feeds him; science clothes him; science rears a house for his shelter; warms it in winter, ventilates and cools it in summer and spreads his table with rich viands. If he is sick, science cures him; if he break a bone, science mends it. Science keeps time for him, makes music for him, sends him the morning paper and if he be old, gives him eyes to read it with. Science writes his will, administers his estate, and secures the inheritance to his children. "O fool and slow of heart to believe," if he would entitle himself to the respect of enlightened minds, and leave behind him a memorial of his existence, let him be liberal toward the interests of learning; for science alone can give him an immortality on earth!

But independently of the wholesome and vital influence of science upon the material prosperity of a State, it is indispensable to the culture and development of our social, moral and intellectual being. Every reflecting mind feels for itself and utters to its own consciousness—*I am of more value and higher dignity than the produce of fields, or the commodities of commerce. I am—I think—I live forever.* "Man shall not live by *bread* alone," he must have food, but that is his lowest want; and he may not live by *bread alone*; he lives by knowledge; he lives by taste; he lives by the logic of reason; by the beauty of earth and sky; by the poetry of nature and of life, by the gushing sympathies of the heart; by the divine principles of faith, hope and charity! And he who is indifferent to these developments of our nature can justly claim a place in the scale of being, but little elevated above that of the mere animal life.

We claim, then, for the work we this day inaugurate—for the interests of science, a dignity—an importance, second to none but those of Religion, with which they ought to be forever blended.

But, Gentlemen, in the execution of the work, you this day enter upon, you will not always tread a pathway of flowers, and recline upon beds of roses. You have before you, if you are true to your high mission, a work of labor and toil; a work of anxious care and

ceaseless vigilance; a work requiring the exercise of all the virtues that distinguish the good and the great. From *within*, you will be called on to encounter the occasional exhibitions of youthful indiscretion; to repress youthful turbulence; to discourage tendencies to vicious habit; to stimulate the idle and the slothful; to polish the manners and develop the character; and to hold up before your pupils the glittering prizes in the fields of manly exertion, that will excite and kindle a noble ambition for effort and achievement. Here is work—a work, indeed, which, while it is difficult and delicately responsible, is attractive, because of the glorious results to be attained! But the chief difficulties of your station and office come not from *within*, but from *without*. You are the officers of a *State University*. The State is nothing else but *the people of the State*; and among these constituent elements, you will find indeed, “many men of many minds.” One man, of one party in politics, or one sect in religion, is greatly exercised for fear some *other* man’s politics, or some other man’s religion, will be promoted by the University, at the expense of *his* politics or *his* religion! And he very much desires therefore, to have *his* politics, and *his* religion represented in the Faculty and solemnly installed in the University. And if you don’t swear by *his* political creed, and if you don’t worship by his liturgy, why then, you are infidels and heretics all, and must be put down! And to put *you* down, he goes to tearing down the University. But you are here to hold up, build up, and keep up the University; and your duty, as true men, must make you sufferers, therefore, to a greater or less extent, by the fanaticism of these crazy malcontents in Church and State.

Now, while I hold that no text-book should be introduced; no lecture delivered; no influence exerted in this University, which breathes aught else than a spirit of loyalty to the State of Missouri, and fidelity to her Institutions; I hold further, that it would be a shameful desecration of this Institution of learning—a depraved perversion of its legitimate influence, to make it the organ, or the creature of political tricksters; to make it the instrument of propagandism to serve the purposes of sectarians, or partizans, in Church or State.

Let it be proclaimed from the housetops,—let it be written in a book,—that these grounds—these halls—these appliances—this seat of learning—these learned men who compose the Faculty, their labors and their lives, are all consecrated to the claims of science; to the acquisition and diffusion of knowledge; to the culture and training of the Sons of Missouri for a future of glorious achievement; and that no embroiling, disturbing, malignant element must ever be per-

mitted to enter. Sir! whenever you observe these dark spirits of discord attempt to invade these peaceful groves, this calm, intellectual atmosphere, raise your voice, and from the altar of science, exorcise the foul apparition :

*"Procul! O Procul! este profani!"*

But, sir, you may be tempted from without, by an appeal in the name of patriotism, to come abroad and do the State some service, in the education of popular opinion, and the settling of grave questions of State policy.

Be not thus deceived. Regard the exalted station you occupy To all such appeals, return for answer the words of Israel's leader : "We are doing a GREAT WORK; we cannot leave it and *come down* to you; for why should the work cease while we leave it and *come down to you*!"

Other disturbing influences may come in the form of unreasoning bigotry, and demand your submission and service, in the sacred name of religion; and upon your refusal to obey, it will threaten your extermination. Be not surprised at this; for there is no spirit, so inaccessible to reason; so implacable and unmerciful, as fanaticism wearing the name and clad in the habiliments of religion. Hence the sarcasm of the sceptical poet :

*"Christians have burned each other — quite persuaded  
That all the Apostles would have done as they did."*

When you encounter the disturbing influences of which we now speak, never consent to argue the offered question, for reason is lost on such minds; do not array yourself in the attitude of combat; for that would only dignify your assailants and make the contest perpetual, in which there are no laurels to win, and no good to accomplish. But retaining your high position on the hill of science, look down and survey only to pity this morbid development of human nature poisoned,—of human reason unhinged, by a malignant spirit that steals for its purpose the name and semblance of our holy religion. Be persuaded, that, in this line of action, you can commit no error; for nothing intolerant; nothing vindictive; nothing belligerent; nothing persecuting, can live, breathe, or have its being, in the life of a *pure christianity*.

While we should hold that this, or any other Institution of learning, which did not inculcate the principles of a high and pure morality; which did not teach the evidences and cardinal truths of revealed religion, as part and parcel of its system of general education, would be sadly derelict in its duty, would be treacherous to its high mission, would be fraught with as much of curse as of blessing to the world :—we

hold further, in connection with the same principle, that, to exert the influence of State Institutions of learning, in favor of some intolerant sect or party in religion, would be a prostitution and perversion of its influence by an act akin to sacrilege.

But as I have already ventured to hint, there are those who, in the name of religion, which is "from above,—first pure, then peaceable, gentle and easy to be entreated,"—are ready to make war, like Mahomed, upon all who dare to reject the *true faith*, as expounded in *their* creed. These are disturbers of the world's peace and quiet.

Now, if some zealot of a faith that works by hate, and who professes to do many wonderful things in the name of a Messiah whose divine, loving, meek and gentle spirit, he has never known,—comes to pollute the places consecrated to science, and to require you to pronounce *his* shibboleth,—rebuke him, reverently, in the words of the sacred oracles :

"Put thy shoes from off thy feet, for the place whereon thou standest in holy ground!"

But after all your exertions,—after all of labor and of duty, you can, by yourselves, only *merit* and *deserve* success. Only the people of the State of Missouri, by an enlightened support and generous patronage, can crown your labors with that complete success so devoutly sought—so dear to every patriotic heart.

In this consistent effort—this direction of popular sentiment, the good people of the Town of Columbia, have immediate and peculiar responsibilities. With that people, face to face, I this day plead the cause of the State University. Let them see to it that the University be sustained. Scathe and blight with your indignant frown every disturbing and sinister development. Stand by the Faculty in part and in whole. Sustain the administration of discipline. Let the young men, who come up here in the character of students, distinctly understand, that they can retain a proper social recognition, a cordial sympathy and respect in this community, *only* by a cheerful conformity to rule, and a manly observance of the laws of decorum and propriety. Begin right, *now*. Fix the standard high, and maintain it with determined, unshrinking firmness. Let these gentlemen, who have been summoned from distant parts of our great country, feel that this is their home; that they and their families are received as friends into the bosom of this enlightened and hospitable community.

The State of Missouri has—it can have—but *one* State University. It is the child of enlightened patriotism. It is the sole heir, in



this respect, to all its parent's regards. We have Schools, Academies, and Colleges, many; all useful in their spheres, and all of which should be made useful auxiliaries to this, as the head-quarters of science. There is but *one* State University, and there cannot, properly, be any rivals to this Institution.

There are many local and denominational Colleges in the State, doing signal service in the cause of general education. But it can be no disparagement to these various literary enterprises, to affirm that they can never *substitute* the University; they can not stand in stead — they cannot compass, for the State, the work, the special designs and purposes of the Legislature, in the founding of one great central State Institution of learning. The work done — the effect produced — the influence exerted upon the minds and characters of young men at College, is accomplished, *only in part*, by the study of text books. Other varied and potent agencies contribute largely to the general result. Among these agencies must be noted, geographical position; restricted or enlarged associations; local or sectional influences; and the character of current popular sentiment, respecting questions, either in the religious or in the political world. All these and many other unnoticed causes operate necessarily in giving tone and bias, opinion, creed and character to the educated young men of the country, who, in their turn, mould the institutions of the State and influence for better or for worse the fortunes of society. Now, having respect to these influences alone, as the *necessary* attendant agents in the work of educating our youth, it must be apparent, that so far as they are merely *local*; or merely sectional; or merely, or mainly sectarian; so far as these moral forces involuntarily tend to trammel the mind by a committal to the narrow tenets of sect or party in government or in morals, instead of furnishing the mind with disciplined powers, and leaving it free to range through the fields of rational inquiry, and to seek for truth, broad, high, deep, luminous, consistent, connected, redeeming, disenthraling TRUTH, anywhere, everywhere, — to that extent, at least, the result is *not* the highest and most desirable development of character. In such case, both in the science of government, and the teachings of theology; in social, in moral and political philosophy, as a foregone conclusion, not easily nor frequently changed or modified by after inquiry, — “one is of Paul; another, of Apollas; another, of Cephas; another, of James;” and instead of an agreeing union of educated minds in some great lines of thought, with common purpose, and harmony of action, — the great moral power of educated intellect is brought into *opposition*, and expends its forces and neutralizes its effective energy *in conflict with*



*itself*. Without discussing further this view of the subject, which we give up now, unwillingly for want of time,—I take this occasion to tell the enlightened, patriotic men of the State, that the State University, well-officered and well-sustained, will do more to secure unity of counsels in government; unity of sentiment in the great public heart; union for public effort at home in time of peace; and union for defence in time of threatened danger from abroad, than any other one instrumentality within the limits of this great commonwealth.

In these remarks, I disclaim any—the least—opposition to denominational schools and colleges. Religious denominations have been useful educators everywhere, and deserve all praise for their enlightened action in this respect.

By a denominational college, I understand nothing more than a proper literary institution, scientific and classical, which has been instituted and is mainly patronized and maintained by the enlightened liberality of some one of the Christian denominations. And that such institutions are, in no wise, designed to inculcate the religious tenets of that particular denomination. That the College is open to the patronage of the general public. That there is nothing exclusive in its laws, usages, or the benefits to be conferred; and nothing in the subject matter of its teachings, that can bias the minds or offend the religious opinions of any class. To such an institution, there can be no objection, in the requirements of the most enlarged liberality. A relation of rivalry and hostility, between such institutions and the State University, would be an unwise and unnatural antagonism, injurious alike to all the great interests involved. Surely the field is large enough and there is appropriate work for all.

But there is a broad distinction, between a *denominational* College, and a College confessedly *sectarian*; against the latter class, I would enter my protest. I would not patronize a sectarian College, even if devoted solely to the interests of the Church I love.

There is every reason why the Christian denominations should exert their great influence to promote the cause of education; for in this way the Church also promotes the cause of morals and good government; but there is nothing which justifies, in my mind, the *narrow* policy, of a school for Presbyterians, a school for Methodists, a College for Baptists.

While we hold our own religious opinions; while we are true to our own religious communions, we can feel the common impulses of patriotism, as citizens of Missouri; and we can together sustain her chief Institution of learning. The being a Christian ought not—*can*—

*not* — make a man the less a *Patriot*. Here is broad ground on which all can meet; all churches — all religions — all sections — all parties, may send their sons up here to record their names and to pledge their loyalty to the State in a baptism at the font of knowledge!

Surely the leading and influential men of the State, in every county and neighborhood, will exert their proper influence to sustain their own University. Surely this Institution can never appeal in vain to the liberality of the State. Surely the Legislature, composed of chosen men, can never permit this great interest to be crippled and mangled by angry discussion and unnecessary legislation; surely they will hold it a subject for legislative action only upon the most careful advisement of its Board of direction.

With these cheering hopes, Gentlemen of the Faculty, we this day commit the interests of the University into your hands. And we welcome you to your new field of labor; we pray blessings upon your efforts; and pledge to you our cordial sympathy and support. When you feel the burdens of official responsibility, we will come at your call, *to hold up your hands*. We greet you now with words of cheer; and amid labor and trial, through all the vicissitudes of cloud and sunshine, follow only where duty leads:

“Your steady course of honor keep  
Nor fear the rocks—nor seek the shore.”

## RESPONSE OF PRESIDENT MINOR.

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*Mr. Chairman and other Curators* :— This impressive occasion has just been characterised as one of peculiar dignity and importance. For more than two months I have looked forward to it with the deepest interest. It was natural and right that I should ; not only because of the general circumstances which now surround us and which have been so forcibly presented, but because I was apprised that I would be expected to reply to the splendid address which you have this day heard. Were I capable of replying, in any strict sense of the term, to such an effort, — as appropriate and artistic in its conception as it is able and elegant in its execution, — I could hardly venture to do so without some direct preparation for the task ; which I could not well have made unless I had had some intimation of what the eloquent gentleman intended to introduce. This, however, has been entirely prevented by various circumstances ; and you have had as early an opportunity as I of knowing that to which it was designed that I should respond. I can, at least, succeed the gifted gentleman ; and cordially thanking you and him for all that has been done by you and so well said for you, in installing me and my associates in the honorable and valued positions which we this day assume, by your authority, I invite your attention and that of this enlightened audience to some thoughts which I have digested since I reached your everflowing western waters ; and partly, since I reached this favored town. They may prove, from the currents of thought that each of us has pursued, not wholly unsuitable even as a response.

For the second time, fellow Missourians, I have the honor to be within the borders of your potential State. Potential I say, not so much for that to which she has already attained, great and gratifying as that certainly is, as for her teeming and progressive future.

Fifteen years ago, I came hither partly to enlarge my own range of information and acquaintance, and partly to endeavor to promote the cause of Southern and American Literature. Then, I merely sojourned a short time in your sainted emporium and enjoyed some experience of her hospitalities. Now, I come to dwell among you, to identify myself with you and to co operate with you in earnest efforts for the highest welfare of you and yours and me and mine.

That Saint Louis, whose prospects had already allured to her some of my early friends and compeers, and had even been presented to me to influence my own selection of a theatre for action in life, could at that time boast of only forty or fifty thousand souls. Now, she counts her one hundred and sixty thousand, a population sufficient of itself to sustain a State University; and her Fair Grounds now contain in one day more people than she then environed.

This Institution, then in its babyhood, now has her alumni in the councils of the State and engaged in advancing education and other good works in various parts of the Country. But is St. Louis the only city, is ours the only State, which exhibits these signs of growth and enterprise? Far from it. In every direction, in the old portions of our country and the new, are evidences of the same spirit and progress. I have just seen them, in different degrees, from the Atlantic border to your very doors. What has called forth all these activities? American mind animating and informing American muscle. What shall consecrate all these activities and make mental and physical America,—old America and young,—discharge their whole duty to themselves, to mankind and to posterity, but properly educating American mind, that it may impart the right direction to the titanic energies of our native and our immigrant strength and skill?—properly educating it religiously, morally and intellectually. These edifices, these halls, this honoring assembly, these ceremonies attest the fact, that this great truth is appreciated by you and the other friends and the founders of this University.

Therefore, as friends of an enlightened collegiate education we greet you. As friends and patrons of "the University of the State of Missouri," as one of the approved agencies in securing and conferring such an education, we most cordially greet you. In your honoring presence we have just received from her Curators, through their most worthy and eloquent representatives, these symbols of authority and our commission as guides and instructors of all who shall here recognise her instrumentality in training them for the tasks, responsibilities and privileges of life. We hold it to be a high commission; and with the blessing of Heaven and the support of a large hearted and liberal-handed people, we mean to illustrate it and make it effective. In striving for its laurels, we shall not shrink from its duties or its labors.

The greatest occupation of an immortal mind is *teaching*, (in its comprehensive sense,) other immortal minds; and the highest duty and privilege of an accountable being is *learning*, in its large and pregnant meaning. The first teacher of man must have been his maker, who doubtless had other pupils, of a higher order, before him, and has



them still. When he made man "only a little lower" than his other pupils, the angels,—he placed him as it were in a grand University and commenced with him a sublime course of instruction; which he (now employing chiefly human instrumentalities) continues to this day by His works, His word and His spirit;—thus favoring him with both His direct and indirect agency and influence in promoting his mental and moral improvement. What were and what would have been His methods of instruction to man in his unfallen estate, it is useless to conjecture; but we may feel assured that at the outset of his history man was endowed, no less than now, with all those capacities and faculties, whose exhibitions still render him so God-like; and that he was, at a very early period, surrounded by the elements and germs of every department of human knowledge. "The spacious firmament on high" spread before him the splendors and wonders of astronomy; the gorgeous flora of Eden and the ruder products of outside nature invited him to all the beauties and wonders of botany; our own bright orb was then presenting and undergoing,—many of them in a form more intelligible than now,—her wondrous and stupendous mineralogical and geological formations and transitions; in his state of innocence he commenced the study of natural history by naming the animals freshly created; his own nature forced him to think of the mysteries of his being and of his relations to his Creator and to all else that He had made, and necessarily initiated him into the enquiries of mental and moral philosophy; and every phenomenon around him invited him to explore and to solve it. Hence, I have said that he was placed in a grand University. The department of foreign *earthly* languages was for some time wanting; but yet who can say with what bright foreign realms and in what mellifluous tongues the inhabitants of Eden might have held intercourse, had they not brought into the world "all our woe." What the once universal language was would be idle speculation; but if present indications are worth any thing and any one language is to prevail upon earth in the days of the millenium, the English bids as fair as any to be this universal tongue. This thought, however weak you may deem it, cannot, at least, lessen the many other inducements to cultivate our noble Saxon speech; and I rejoice that so prominent a position has been assigned to it, in the organization of this Institution; whilst the liberal utilities of other tongues, living and dead, are neither overlooked nor underrated.

Brethren of the Faculty, what God hath thought worthy for Him to commence is surely most worthy for us to aid in carrying on.



Curators, your commission makes us co-workers with Him, as well as with you, and we will glory in it.

This imposing assembly may, in its relations to this Institution, be divided into the governing and the governed; the teaching and the taught; patrons and pupils, and a few words spoken of, or addressed to, each class. Moreover, the occasion seems to render it proper to define what are some of the fundamental principles for the guidance of those who are engaged in wielding such an agency for moral improvement.

There is one constituent of this assembly, of which we are all the constituents; and which must by no means be overlooked because it is invisible. It is He, "in whom we live, move and have our being:" the first and chief governing power here as everywhere: a power that will govern whether we wish or not: a power that ought to govern, not only with our cheerful acquiescence, but with our earnest and constant invocations.

There are necessarily some restrictions here in regard to sectarianism; but there is not any opposition or disregard towards the Christian religion.

Religion must have some modes of outward expression, of perpetuation and extension. Nor are these modes of small consequence, nor wholly, nor even chiefly, of human appointment. There must be churches and rites and ceremonies. The Savior of the world and his inspired apostles established a church; and as the christian religion is of universal obligation, universal applicability, universal need and efficacy, for all time, they must have known what was best and best adapted to the nature and wants of mankind, in reference to the enjoyment, the propagation and the perpetuation of christianity. Hence it is not unreasonable to suppose that the organization which they instituted, if we could all agree as to what it was, would commend itself even now to universal adoption; and that that denomination of christians would be nearest right, who approached nearest in doctrine, discipline, worship and polity, to the divine and apostolic model. Still there must have been christians before a church, else there would have been no materials out of which and no subjects for which to form one; as there are moral and metaphysical truths anterior to and independent of revelation, as has been shown by the learned speaker who preceded me.

What denomination now comes nearest to this model, is certainly no unmeaning nor unimportant enquiry; but it is not one proper for me, or any of my esteemed associates, at this or any other time, save as private individuals. Even were it proper, we would be greatly hin-

dered by our own imperfections and those of others; as so much of what we prize as religious truth must, after all, come to us through fallible media. God's pure Truth is like the clear and compound rays of the sun; but man's mind like the prism separates it into various colors of his own captivating theories, often so attractive to their authors that they fall in love with their beauties, as when children admire the gorgeous and fleeting rainbow more than the glorious, colorless light of heaven.

We know as a fact that christians have arrived at various and different conclusions and practices; and that Christendom is divided into numerous and too often rival and hostile sects, each having their organizations, their places of worship, and their educational and other beneficent institutions by which to promote and secure moral good. But still, are there not demands and inducements for many combined and affiliated efforts? In view of all these divisions and differences, not likely soon if ever to cease, if there were not some general types and principles upon which all christians of every name could unite and co-operate in ordaining and extending sound agencies for the benefit and advancement of our species, we might despair of Christendom, as we might of this great republic, if amid all her distractions of parties and sections, there were not cardinal, national and constitutional principles enough upon which all true patriots could stand and stand forever.

It is right and proper for each denomination to establish and maintain educational institutions, in which there can be a more direct and distinctive religious instruction than can be attained in a general state establishment. But every state has her duties to discharge to her children, among which that of providing them with liberal means of the highest intellectual culture is well recognized here, as elsewhere, to be one of the most imperative. In performing this solemn trust, a state can not, nor can those who represent her, evince any sectarian or denominational bias; for whilst God grant that ours may always be a religious nation, and thereby become more and more highly exalted, may He also grant that we may never have a national religion. Yet a state can have, should have and dare not but have her every institution, even her government, a Christian one.

I have not the least disposition to usurp the functions of the sacred desk; nor on this or any other occasion to preach a sermon. But this subject is so important that less could hardly have been said upon it. Even now some kindred points remain to be presented, which, however, I am sure you will cheerfully pardon from their inti-

mate connection with the subjects embraced in that department over which I have the honor to preside.

Of course, we mean here to teach Literature and the Sciences in their most advanced stages, with all the newest discoveries and views that are well founded and can stand the test of examination. But in what spirit in reference to divine Revelation? Shall we teach physical science in the spirit of the "Vestiges of the Natural History of Creation?" Shall we teach ethnology in the spirit of the authors of "Types of Mankind;" or in that of a Cabell, a Pendleton, and a Curtis? Shall we teach Geology in the spirit of cavil and scepticism? Astronomy in that of a mere grandiloquent deism? Ethics in that of a barren utilitarianism or even an enlightened self love? Metaphysics in that of atheism, or pantheism?

The evidences of the Christian Revelation as contained in the Bible are now better established than the foundations of any supposed inconsistent new discovery, or fact, in physical science can be; and so of all the speculations and supposed demonstrations of metaphysical science. If they be consistent with revelation and sufficiently supported, very well, embrace them. If inconsistent, reject them; and seek and expose the fallacies in which they are entrenched. Revelation being true all other moral truth must be compatible with it; and if the human mind reason correctly its results will be consistent with it. If they be inconsistent, it must have reasoned inaccurately and falsely. No fact in any science is more fixed than this one in moral science, that without the aid of Revelation the most gifted intellects could not reason correctly on moral subjects; and many of their once favorite teachings are now universally admitted to have been idle dreams, or dangerous fallacies. For this valuable rectification of their reasonings we are justly indebted to Revelation, which thus becomes the test and the touchstone of all ethical and metaphysical investigation.

In order not to be misunderstood a qualification here becomes necessary. Whilst the human mind should abide in unshaken faith in the Truth of Divine Revelation as contained in the "sacred oracles," despite all the incompatible utterances of science, either physical or metaphysical, yet it may justly permit its hitherto received *interpretations* of holy scripture to be modified by a sufficient weight of testimony, or of reasoning, from either class of science. Revelation itself is from God and must stand; so that if any science present a supposed fact, or discovery, or an approved theory, that can not after fair and candid criticism be reconciled with any just interpretation of scripture, it should be rejected. But the interpretation is often fallible

man's work and may be modified or changed, when the brightening light of advancing human knowledge has rendered it necessary and proper.

There is a further relationship between the disclosures of Revelation and the deductions of reason too interesting and important to be omitted. Some persons claiming to rank as judicious and scientific admit quite readily what they deem to be the demonstrations of natural theology; but pause and doubt, and reject whatever that from its impotency fails to unfold, but which Revelation amply supplies. At the same time, they cordially embrace as truths demonstrated by their own reasoning a thousand things which unaided reason could never have certified to them; and which reason has only in fact, by being guided, often unconsciously, by the light of God's Holy Word, been able to arrive at as satisfactory to herself.

If any supposed principle of natural theology were really repugnant to the fairly interpreted declarations of the Bible, I would, as already stated, have it rejected forthwith. In truth, they are bound to walk and bless our earth hand in hand, in love and harmony, as far as natural religion can go: then Revelation takes up the matter and the mystery and throws upon it new light from the fountain of all moral and spiritual illumination.

The relations between natural religion and revealed with the uses that some would erroneously make of the former, may be illustrated by an annular eclipse. From our *earthly* point of view the sun seems to be darkened by the moon; as some suppose that the light of natural religion shuts out that of revealed. But even then the sun's radiance pours itself all around the opposing body, and illumines, by its very excess, the world which that body has overshadowed. So when those who boast of their reliance upon reason and natural religion, oppose themselves to revelation, she pours her heavenly effulgence all outside of and beyond their furthest verge of thought and illumines the world and them despite themselves. This takes place when viewed as it were from the wrong side; but what dazzling and uninterrupted splendor would we behold if we could only get between the sun and moon and see each, full-orbed, pouring its lustre upon us; the moon, however, in fact receiving the splendor which she gives. It is thus that natural religion and revealed, when viewed in their true and internal relations, not only harmonize and conspire instead of one eclipsing the other; but natural religion derives its farthest reaching and most certain light from the revealed word of God.

It is under the guidance of these general principles, most respected Curators, that I shall ask your sanction of the instructions in men-



tal and moral philosophy which I shall endeavor to impart to the students of this University. Within the legitimate limits prescribed by them, the greatest boldness of research and freedom of inquiry will be both practised and encouraged.

The supreme governing power of whom I have spoken hath ordained other powers over this University, which is amenable to and under the control of the State Legislature. To them it would be neither becoming nor proper for me to say much. They declare and, I believe, most sincerely, that they have the best interests of the institution deeply at heart; and that so far from abandoning or injuring her, they are only desirous of putting her upon a higher career of usefulness and honor. After all they have done, what remains but to watch the fruits of their action with "masterly inactivity;" remembering that moral good is of slow and gradual growth and that it is so truly precious that comparatively little of it is worth a vast amount of treasure and of well directed exertion.

My friends, a good college of high order is the noblest sort of internal improvement. It may train a master spirit who shall mould and impress his country and his own and future times; and will certainly set nuclei of refinement and culture all over a state. But a college can not be built up (save the mere architectural structure) like a rail-road. The latter can surely be completed and made to answer the ends for which it was projected, if you only furnish sufficient capital; whilst money and energetic men sometimes fail to give success to a literary institution.

It is true that we have a magnificent field and the strongest incentives; but yet there are no small obstacles to immediate or even quick success. The ultimate predominance of the west is inevitable; and recently on an important occasion, an able eastern divine declared that in the future development and destiny of the great west it would be better for all the country east of the Mississippi, with all that it now is and all that it now has, to be submerged in the ocean, than for the moral and religious character of this immense and more important field to be neglected. We must not neglect it. But many amongst our people who are patrons of colleges are dependent upon the products of the earth which are sometimes seriously affected, as at present, by unpropitious seasons. Many have ties and affiliations in the older states, and prefer that their children should have the satisfaction and the prestige of finishing their education there. Moreover, many schools of high order, equal to many colleges, have there been planted right on the side of the leading thoroughfares of travel; and rail-roads have, in many states, penetrated to the very doors of long estab-



lished colleges and universities; whilst this is comparatively a new institution, in the interior of a comparatively new State. And yet new as she is, flourishing denominational establishments already crown most of the eligible points within her borders. Still we will work and wait. Missouri has youths enough to supply her University, when they become convinced that she can best supply them. Virginia alone sent last year three hundred and thirty-eight to her University, besides the goodly numbers she sent to her military institute and to her numerous other colleges and high academies. She, too, without the aid of federal or county endowment, besides founding and fostering her noble University and her no less flourishing military school, has established and maintains on state account an institution for the deaf and dumb and the blind, and three for the insane. What, then, can not Missouri, with her capabilities and her liberality, do for and with her State University; at whose doors may, perhaps, before very many years be welcomed car-loads of ingenious students?

While the General Assembly of Missouri are the dispensers of Congressional bounty, in establishing and controlling this noble foundation, yet the scope and sphere of University effort and training far transcend all mere party relations. Our business is in no way connected with, but is wholly aside from, and far above, party politics. With them it is no wish nor purpose of ours to intermeddle, or to entangle the great educational interests confided to our care with the partizan contests of the hour.

In the discussion of those fundamental cardinal principles which underlie our beneficent system of government and which will necessarily claim attention in the course of college instruction, we trust to prove ourselves, and to render our students, entirely sound, conservative, and true to all the vital interests of our country and of every portion of it.

Whilst we have a right to march under a banner inscribed upon one side in burnished letters,

"IN THE SOUTH AND FOR THE SOUTH,"

we are not only willing but desirous to see *perpetually* emblazoned on the other,

"IN THE UNION AND FOR THE UNION."

In our moral and political teachings, then, the constant purpose and effort shall be to lead our youthful charge into the paths of loyal patriotism and of true christian thought; and to furnish them with such general principles as will not fetter their judgments, but fit them the better to embrace sound and right moral and political ideas;—

holding that above all other considerations all the ends at which they aim should be their "Country's, God's and Truth's."

The Legislature have confided us to the care and watchful supervision of the Board of Curators; the next governing power with which we have to do. You, Curators, are our fathers. Be our friends. Let confidence subsist between us. We may err. We are almost sure to err; and you are sure to hear of it; and sometimes perhaps rumors of errors may reach you, when we have not really done anything amiss. Tell us of these things frankly but kindly. Give us a fair trial and a fair hearing. If then we can not endure the test and enjoy your smiles, let us receive your merited frowns. You can aid us by your counsels; strengthen us by your encouragements; fortify us by your co-operation and cheer us with your sympathies. Without troubling you at present, for we can readily approach you with our suggestions when we are better prepared to make them, we tender to you our affectionate as well as most respectful salutations.

In concluding the list of governing powers, we come to the Faculty, and now it becomes *our* "day." Two classes may now be embraced, the teachers and students. So, young gentlemen, let us for awhile "bar out" the Legislature and the Curators and have the University all to ourselves. Of the Faculty as governors, I shall say very little; for in that capacity, it will be ours to act rather than talk. We trust that our sway will be so mild and genial as scarcely to be felt by our willing subjects, and that all the "Missouri restrictions" here imposed will prove to be so just, judicious and constitutional, that none will ever wish them to be repealed. We mean to frame and enforce all our regulations solely for your good and that of the Public; and obedience will be *absolutely indispensable*. Those who come under our governance will, *if they so elect*, be more under our care than our control; and we had far rather guide them with a shepherd's crook than rule them with the power of these keys, or with any baton of authority; and we commend to them especially that symbol of paternal love and protection; whilst we would not diminish aught of the interest they should take in the sceptre and thunderbolt of Jove; the trident of Neptune; the wand of Mercury; the fasces and the axe of Rome; or any other symbol of power and authority, human or superhuman, classic or modern.

Before we open our doors, even for our worthy patrons, let me impress upon you one or two points. In the first place, let me incite you to the assertion of your rights.

Many, if not most, young men when they enter College, hear a great deal of their duties and expect to be forced to perform them;

and regard their teachers as hostile to them,—as abridgers of their rights and lawful sports; and suppose that therefore they have the right to oppose and circumvent them so far as they can with success and impunity. My young friends, this is a great and dangerous mistake. *You have a right to be governed aright.* When you come to take possession of your patrimony, to be men, fathers, guides and guardians of others; law makers, judges, teachers and professors, you will esteem the functions you have to discharge in all these honorable capacities as your cherished rights and privileges; and what is the necessary assistance in preparing you for the proper enjoyment and performance of all these but attendant and collateral rights and privileges? Of course, they involve duties,—high and sacred duties; but these will be greatly lightened and brightened, if you will irradiate them with cheering thoughts of their accompanying and consequent rights and privileges. You have no right to do wrong, have you? Certainly not. Then, if from your weakness and inexperience you be in danger of doing or going wrong, is it not your right to be guided into the path of rectitude and safety? Moreover, can one be really and permanently benefitted by doing or going wrong? Certainly not. Then if from temptation or any other cause you were about to go astray, and inflict an injury upon yourselves and those bound up with you, would it not be a blessing and a privilege for you to be prevented? Yes, my precious young friends, we are all dependent and affiliated beings and entitled to the assistance and guidance of each other. Ignorance is entitled to the help of knowledge; weakness, of strength; poverty, of wealth; sickness, of health and medical skill; youth and inexperience, of wisdom and age; the boy, of the man. If you were not able to master a difficult lesson, would you not feel manifestly entitled to the assistance of your professor; and think that he was in part set here for the very purpose of rendering it? Upon precisely the same principle you are entitled to his aid in performing any other right action, in relation to your studentship; for hearing lessons is not the *sole* object for which he is set over you and the Institution. Getting lessons at College is certainly very right and proper, and you can not get them too perfectly; but it is not the only right and useful thing there; and if you are entitled to be aided in one right matter that springs out of your relations to the Institution of which you are members, by the same principle are you entitled to be aided in discharging other right matters, springing from the same relations.

Then cheerfully and manfully assume and fulfil all your collegiate duties; with a steady and penetrating look to the future of yourselves, your families, your state, your country and the great brotherhood of

mankind: assert your rights: claim and appreciate your privileges; and what would otherwise press as burdens will be largely transformed into pleasures.

In the next place, let me put you up to some points of honor and gentlemanly bearing. For a student at College to be charged with anything dishonorable fills him with indignation and even induces him to risk his life to avenge his wounded honor. But have you ever known, or heard of, a youth who would knock you down, or stab, or shoot you, if you dared insult him, as he supposed, who would yet clandestinely, habitually violate the laws which he knew to be wholesome and proper, and teach and tempt others to do the same; who would cheat his professor, even at an examination for graduation, by smuggling his text book into the room and taking answers from it; who broke, without apparent compunction, the solemn promises he had made his mother, to read his bible regularly, not to swear, not to drink, not to play cards; and sometimes played cards on the very table that held his neglected Bible and his College books not much more disturbed; who spent more money in treating, extravagance and dissipation than he knew his parents, or guardian, could afford; who under the pretext of fun and frolic, actually stole the property of surrounding neighbors and secretly shared it with *his peers*; and committed like indiscretions, of various grades. Now, where's the allegiance of such an one to the genuine law of honor? There is a genuine law of honor. Learn it; follow it; cherish it; but be consistent and apply it in ALL your conduct.

As to gentlemanly bearing: it is a sweet and smoothing thing in a rough and roughening world. A great deal has been said about making young men gentlemen by treating them as such. If by treating them as such be meant showing them in your treatment how to be such, it is correct; for you thereby gradually lead them to be gentlemen, if they have the proper basis; and until it is found out that they have it not, it is best to give them the benefit of the supposition that they have. When, however, sad experience shows that they have it not, then it is unavoidable to treat them as you find them and apply "*similia similibus*." Some youths so early exhibit true gentility that they never require any leading or showing and we wonder at the earliness of so precious an acquisition. But unfortunately, on the other hand, all young men do not become gentlemen; and so perverse is poor human nature and so resistant sometimes of all good influences, that too often the sons of true gentlemen are not gentlemen. My young friends, be young gentlemen and we will gladly meet you more than half way. Should any one unfortunately madly prefer to be



otherwise, it will still be our reluctant duty to meet him also more than half-way, on the great principle that prevention is preferable to cure.

We trust sincerely, that when the students of this University, in all its departments, understand that we mean, with kindness and yet with firmness and decision, to guide and train as well as teach them, they will cheerfully let us do so without difficulty or opposition. It is their duty, their interest, their right, their honor and their glory to do so. You have heard to day a masterly exposition of the power of words. Do not these words suggest to you the highest motives and inducements known to the department of Moral Science?

Having finished our private conference, let us throw open again the doors of this fine chapel and welcome not only patrons, but our fair fellow-students of the neighboring "Groves" and "Academies," of whom we are proud to see so large a number honoring us with their presence. It is a wise and masterly policy to let female education accompany, or even precede, that of the rougher sex; for let the lovely and tender portion of our race be "polished after the similitude of a palace" and all is safe: cultivated and refined mothers will not be contented with uncultivated sons or daughters; nor will cultivated and refined daughters endure ignorant and boorish companions for life.

In securing the desirable ends at which we aim, a vast deal will depend upon the patrons of this University,—especially her local patrons, who can exercise a direct salutary influence both over their own children and those who are taken as boarders into their families. If they have a just appreciation of the true objects for which they or any one else should send their sons to college, they cannot fail to co-operate most willingly and zealously with the faculty under whom they are placed. The system pursued here of quartering the students in the families of many of the most respectable citizens, whilst it will have a very good effect socially, may tend to relax discipline by the feeling of reluctance which those citizens may naturally have to counsel and restrain those whom they receive as boarders;—a feeling sometimes carried so far as, from mistaken kindness, even to conceal faults that ought to be known in order to be corrected. I say this is a natural feeling, because we are all apt to shrink from assuming a troublesome disciplinary authority, whose exercise we can turn over to others; and especially over those who make pecuniary compensation for what is done for them and are mere sojourners. But this feeling cannot be indulged in the present case either with propriety or safety. By receiving these youths, most of whose characters are yet unformed, around your firesides, you stand in an especial manner in the place of



their absent parents and guardians ; and it would be a sad misconception of your duty and interest, too, if after attracting them to you by your social excellences, you did not aid us in keeping them true and firm to the good purposes which brought them hither. Indeed, the very social advantages of our beautiful and hospitable town may, by your neglect, be converted into instruments to wound the prospects of the University. For if the students are drawn off, or permitted to wander off, from the steady pursuit of the grand objects which should bring them hither, so that they do not by their literary and scientific progress and their moral deportment, convince their parents, guardians and friends that this is the place for well-spent time and well improved opportunities, not only will our halls be comparatively deserted, but a powerful reaction against our institution will inevitably take place; and we, in a measure without any just culpability, be visited with public opprobrium. My friends, "these things ought not so to be." Moreover, if the people of Columbia build up this University, as far as they really can by pursuing their true and enlarged (not mere temporary) interests as connected with it, there is nothing surer than that it will build up Columbia. Nor stop at the bounds of mere utility and expediency; but go with us a step farther. No doubt you prize the beauties of your town as well as its other advantages; and by the value you place upon every pleasant thing about you, aid us in adorning our grounds, and in preserving this Institution and all its surroundings from every sort of desecration, that we may all enjoy that delightful perpetuity of which the poet speaks, when he says "a thing of beauty is a joy forever."

Though Columbians can thus make us friends far and wide and prove the nucleus and the basis of our greatest success, they can not supply all our patrons. Without patrons we can do nothing. We hope to win them and shall not beg them. I am gratified at the foundation upon which we here have to build and make due acknowledgments to our most honorable predecessors who have laid it for us. Our part, however, is with the present and the future, not the past. To our noble work we cordially address ourselves, that we may make your sons worthy of your daughters and that future generations may rise up and call this University blessed. It is not the chief value of a liberal education that it makes our sons great, or aids them to be so. Its benefits are far greater than this, in being both more extensive and diffusive. Whether with or without education, a very few comparatively can make for themselves a great name, or occupy conspicuous positions in life. It is the multitudes below these who generate and perpetuate all those influences which in the main control the world.

The amenities of life, the cultivation and refinements of civilization depend for the most part upon the educated men and women who are never heard of beyond their own luminous private circles. But ah! how there they glow and shine; vivify and adorn everything around them! Whilst it is true that many of the greatest men have arisen to fame under the most signal hindrances, yet the majority of eminent men have enjoyed the highest advantages of education. A native diamond is really precious notwithstanding its roughness; but when it is cut and polished, though smaller, it is more valuable, beautiful and useful. If a few without opportunities for mental culture make their mark upon the world, instead of being encouraged by this thought to neglect or underrate the precious privileges which we hold out to your children, only think of the vast number upon whom the world makes its mark, and keeps them down forever; and from whose unmarked sod ascends the melancholy dirge:

“ Perhaps in this neglected spot is laid  
Some heart once pregnant with celestial fire;  
Hands that the rod of empire might have swayed,  
Or wak'd to ecstasy the living lyre.

“ But knowledge to their eyes her ample page,  
Rich with the spoils of time, did ne'er unroll;  
Chill penury repressed their noble rage,  
And froze the genial current of the soul.’

A highly gifted few may overcome the providential obstacles which beset them and attain to even greater eminence, but multitudes though favored with the highest advantages are overcome in the struggles of life and perish beneath the requisitions of their lot. An infant Hercules may strangle the serpents that are sent to destroy him; whilst the priestly Laocoon and his sons are crushed within the circling folds of those that are directed to assail them. But if any thing can save the young it is a thorough moral, intellectual and religious education, which, Dædalus-like, supplies them with the wings of strength and hope and teaches their possessor so to use them as not to fall into any Icarian sea, warning them by its pleasant lore of the fate of him, who though winged by paternal skill and with a father's injunctions and a father's flight before his eyes to guide him, forsook the path of safety and was lost in the reluctant waves.

It is, however, a matter not only of felicitation, but of patriotic exultation, that there are such vast numbers in our country, upon whom we need press no such arguments in support of the aids which a liberal education can impart; for young and practical as she is, and



money seeking as she is represented, she has done so much for intellectual culture and dedicated to it so much of her wealth, that, for her time of life, it is truly astonishing; and that culture, too, already combines in a most gratifying degree the useful and the æsthetical. So that at the early age of only eighty four years, she is in many important respects a great normal school for the other nations. The debt, if any, which she owed to Louis Philippe for his instructions here, she has more than repaid by those which she imparted to him and to Louis Napoleon. A liberator of Italy has learned lessons of freedom and good government from her glorious institutions. These went down amongst her people, where they could learn the important lessons which she had to teach them. Still we trust that the hasty tip-topping which Lord Renfrew is making of her, her people and institutions, may yet be of some service to a future monarch of our mother country. But more remarkable than all, the Japanese, secluded for so many centuries from nearly all the rest of mankind, have now cheerfully put their whole nation as it were to school to her: an exhibition, one of the most wonderful and interesting yet recorded in history.

In arts, in science, in literature, in polity, in public morals even, in public enterprise and improvements; in private and social qualities; in every respect, *at least relatively and comparatively*, we have a magnificent heritage, of which we may all feel most justly proud. Let us, then, take most earnest heed in our respective stations through life that she shall never have cause to be ashamed of any of us.

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### NOTICE.

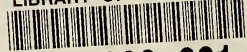
The next annual Commencement of the University, will be celebrated on Thursday, the 4th of July, 1861.

On the previous day the Society of the Alumni will be addressed by Hon. HENRY CLAY COCKERILL, of Platte county.

Alma Mater will expect a full gathering of her sons on that occasion, and will omit no effort to make the re-union one of deep and grateful interest to the members of the association.

The University has opened auspiciously, under its new organization, with abundant evidences of public favor and confidence. A large attendance of her former students and of the friends of education, throughout the State, on the solemnities of Commencement week, is very cordially invited.





## Sessions and Tuition.

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BEGINNING OF THE SESSION, . . . . .	OCT. 1ST.
ENDING OF THE SESSION, . . . . .	JULY 4TH.
TUITION AT THE UNIVERSITY, . . . . .	\$30 00
TUITION AT THE PRIMARY DEPARTMENT, . .	\$20 00